

لا اله الا الله محمد رسول الله

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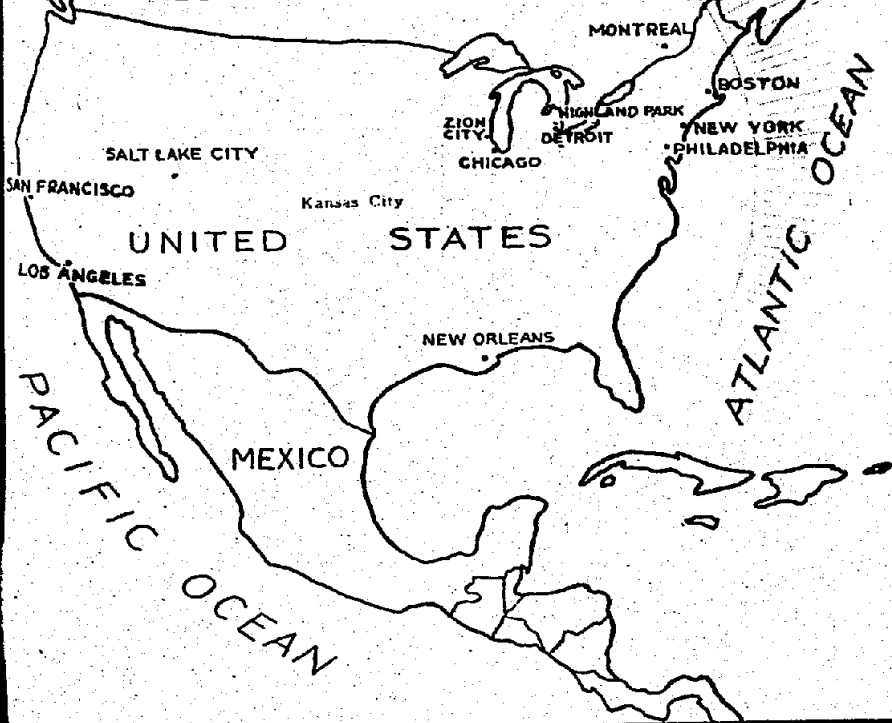
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The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the True and Real Islam and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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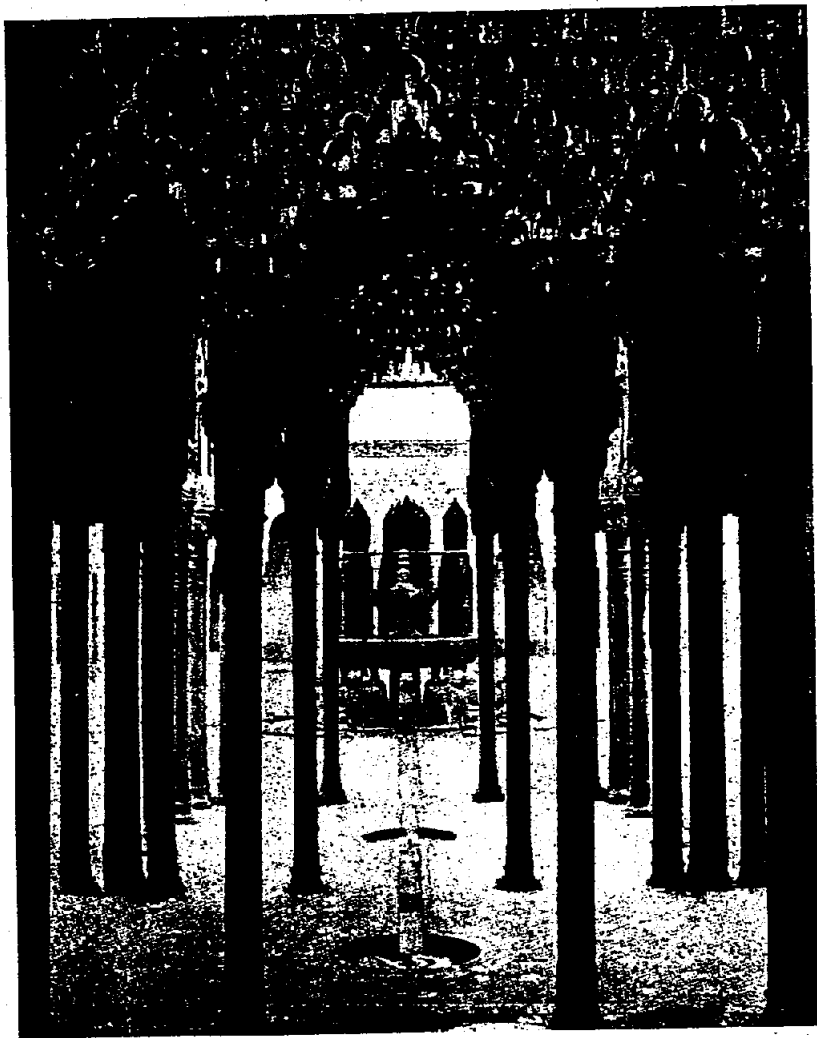
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The Court of Lions in the Alhambra



This is the Court of Lions in the beautiful Alhambra, in Granada. It is 92 feet long by 52 feet wide. This artistic creation is strengthened by no less than 124 columns of rare beauty and graceful proportions. The Fountain of Lions is ten feet in diameter, the lions being of white marble and of Moorish design.

The pride of Granada is the beautiful Alhambra, of all the structures built by man, one of the foremost in magnificence and splendor. It required over a century to build. Its decorative art has never been excelled. The view from the Generalife Palace overlooking the Alhambra is one never to be forgotten, so great is its scenic beauty.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِذَا الَّذِي عِنْدَ اللَّهِ اِسْلَاهُ

A Passage from the Holy Quran

Transliteration

Allahu Nooru-ssamawati wal-ardh; Mathalu Noori-hi ka-mishkatin feeha misbali; Al-mishahu fee zujajah; Azzujajatu ka-amaha kawkabun durriyun yuquadu min shajaratin mubarakatin zaitunati-L-LLa sharquayatin wala gharbiyyah. Yakadu zaituha yudhee-u walaw lam tramsas-hu nar; Noorun ala noor; Yahdi-llahu li-noori-hi man yasha. Wa yadhibu-llahu-l-amthala li-mas. Wa-llahu bi-kulli shai-in Aleen.

Fee buyutin adhina-llahu an turfa-a wa yudhkara feeha-smuh, yusabbihu lahu feeha bil-ghuduwwi wal asal.

Rijalun la tulhi-him tijaratun wala bai-un an dhikrillahi wa iquami-ssalati wa itaa-izzakati. Yakhafoona yawman tata-quallabu feehil quooluhu wal-absaar.

Li-yajzia-humu-llahu ahsana ma amiloo wa yazeeda-hum min fadhlih; Wallahu yazuquo man-yasha-u bi-ghairi hisab.

Walladheena kafaru amalu-hum ka-sarabin bi-quee-atin yabsabuhu-dhan-anu ma-a. Hatta idha jaa-a-hu lam yajid-hu shai-an wa waja-dallaha indahu fa waffa-hu hisabah Wallahu saree-ul-hisab.

Aw ka-zulumatin fee bahri-llujjiyin yaghshahu mawjun min faw-qui-hi mawjun min fawqui-hi sahab. Zulumatun ba'dhu-ha fawqua ba'dh. Idha akhraja yadahu lam yakad yara-ha; wa man lam yaj-alillahu lahu nooran fa ma lahu min noor. (XXIV-35-40).

Translation

Allah is the light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star, lit from a blessed olive tree, neither of the east nor of the west, the oil thereof would almost glow though fire touched it not. Light upon light. Allah guideth unto His light whom He willeth. Allah setteth forth parables for mankind, and Allah is Knower of all things.

This light is found in houses which Allah hath allowed to be exalted

(Continued on bottom of page 5)

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

Talha Ibn Ubaidullah relates that a man came to the Holy Prophet from Nejd. The hair on his head was dishevelled and he was talking in a low voice for which we could not understand him, until he came closer. He was asking the Holy Prophet concerning Islam. The Holy Prophet answered: "Five prayers during every day and night." The man asked: "Is there any more of prayers beside that?" The Holy Prophet replied: "No, but thou mayest add to that of thine own free will." Then the Holy Prophet mentioned the fasts of Ramadhan. The man inquired: "Is there any more of fasts besides those of Ramadhan?" The Holy Prophet said: "No, but thou mayest add to them of thine own free will." Then the Holy Prophet mentioned Zakat—the poor-rate. The man asked again: "Any more beside that?" The Holy Prophet answered: "No, thou mayest add to that of thine own free will." Thereupon the man went away saying: "By Allah, I shall add nothing nor omit anything." The Holy Prophet said: "He will succeed in the supreme purpose of his life if he is true to his word." (Bukhari)

Abu Hurairah relates that the Holy Prophet said: "Whosoever fasts faithfully and carefully, during the month of Ramadhan, his previous sins are forgiven." (Bukhari)

Abu Hurairah reports that the Holy Prophet said: "Whosoever gets up at night and offers prayers during the month of Ramadhan, faithfully and carefully, his previous sins are forgiven." (Bukhari)

Abu Hurairah relates that the Holy Prophet said: "Whosoever does not give up falsehoods and evil deeds, while fasting, God does not need his abstaining from food and drink." (Bukhari)

Abu Hurairah relates that the Holy Prophet said: "All good deeds of man is for himself except the fast which is for me; I am the reward of it (fast). Fasts are shield and protection for him. If any one of you is fasting, he must not indulge in abusive language or in unnecessary talks. If somebody wants to quarrel with him, he must say, 'I am fasting.' By Allah, in whose hands is my life, the smell of the mouth of the man who fasts is sweeter to God than that of the musk. The man who keeps fast is blessed with two pleasures—one when he breaks his fast and eats and the other when he will meet his Lord." (Bukhari)

Ibn Abbas reports: "The Holy Prophet was the most generous of men and he was most charitable in the month of Ramadhan." (Bukhari).

Excerpts From The Writings

of

Hazrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi

(1836-1908)

FIVE PILLARS OF ISLAM

The first fundamental principle of the faith of Islam is the recognition of Divine Unity, but it should be borne in mind that a mere belief in the Unity of God is not sufficient. One should never be contented that one is called a Moslem and believes in the formula: "There is no god, but God." Those who have read the Holy Quran know well that Almighty God is not pleased with lip-profession. It is the heart to which God looks because the heart is the seat of the Almighty. In the Holy Quran Almighty God speaks of the Jews as a favored people to whom great blessings were granted, but another time came upon them when their beliefs became lip-briefs only, and the words which they uttered with their mouths had no

(Concluded from page 3)

and that His name may be remembered therein. Therein do men proclaim His holiness at morn and evening.

Men whom neither merchandise nor sale diverteth from the remembrance of Allah and the observance of prayer and from the paying of poor-rate; they fear a day when the hearts and the eyes shall be overturned.

That Allah may reward them with the best of what they did and that He may give them more out of His grace. Allah bestoweth His blessings without measure upon whomsoever He pleaseth.

As for those who disbelieve, their deeds are as a mirage in a desert. The thirsty person thinketh it to be water until he cometh unto it and findeth it naught; and he findeth, in the place thereof, Allah, Who payeth him his due in full; and Allah is swift at reckoning.

Or as darkness in a deep sea. There covereth it a wave above which is a wave above which is a cloud. Layers of darkness one over the other. When he stretcheth forth his hands, he scarce can see it. And unto whomsoever Allah granteth no light, for him there is no light.

access to their hearts, because while there was faith on their lips, their hearts were full of evil ideas, dishonesty and faithlessness. Hence Almighty God sent upon them punishments of various sorts. They had still the Books of the Prophets with them in which they expressed their belief and they believed also in the Prophets, but they found no favor in the sight of God because the words they uttered were upon their lips and their hearts did not realize the meaning of those words. Bear in mind, then, that Almighty God is not pleased with the words of the mouth when the heart is devoid of true purity. Remember this, and let not a mere profession of belief in God deceive you, for the faith that is on the tongue and not in the heart is an impure and powerless faith. It cannot serve any purpose, neither in this life nor in the next. Almighty God is not pleased until He sees that a man has banished from his heart all except the idea of God and turns solely to Him and sets greater value upon his faith than upon the things of this world. You may deceive men by outward deeds of prayers, fasting and alms-giving when your heart is devoid of the true spirit of these virtuous deeds, but you cannot deceive God by your dry and spiritless formalities. That you repeat the formula of faith and are known as believers in the Unity of God has no value in the sight of God.

It is the meaning of the formula of faith which you should know and act upon. When a person says, "There is no god but God," he professes with his tongue and believes with his heart that none except God deserves to be worshipped. The word ILAH translated "God" really means in Arabic "object of love, worship and desire." The formula LA ILAHA ILLA-LAH, "There is no god but God" which has been taught to the Moslems as a proclamation of the Unity of God is really the essence of the Holy Quran. It means that unless God is made the true object of a man's love, desire and worship, and unless Divine glory and majesty reign supreme in a man's heart so that he is prepared to sacrifice all worldly interests for the sake of God, he cannot attain to the supreme bliss and the eternal happiness known as salvation. There is a tradition of the Holy Prophet: "Whoever says that there is no god but God shall enter into paradise." The meaning of these words has been greatly misunderstood. The tradition does not mean as many people think that the utterance of the above mentioned words with the tongue is sufficient for the attain-

ment of salvation. Almighty God sees the hearts and mere words have no importance in His sight. The tradition signifies that when a man fully realizes the significance of the words LA ILAHA ILLALLAH, and the majesty and glory of God fully enter into his heart, he enters into a paradise. The realization of the significance of these words involves that a man should have no object of love besides God, nor any object of worship or desire besides Him. True and sincere faith in the Unity of God and acting in practice upon the true significance of the formula of the faith is that stage in the spiritual progress of man upon reaching which a man becomes a saint or the beloved one of God. Be not proud that you do not worship an idol or a human being, for idol worship and human-worship are evils of a gross type and are avoided by every man of common sense. Even the Hindu who has for centuries remained steeped in the grossest idol-worship has now begun to hate it, and the worshippers of Jesus are also beginning to see their errors. But Islam does not stop there, and when it inculcates a belief in the Unity of God, it does not require us simply to avoid idol-worship or human-worship. It requires us completely to forsake all those false idols, which we have made in our hearts. For instance, to follow one's evil desires or to gratify one's passions or to follow an evil course are really so many idols which men are worshipping. The faith of Islam, "There is no god but God," rejects these idols as well, and considers them great hinderances to the spiritual progress of man. In Islam there is negation of all gods besides God, whether those gods may be the false idols within a man's heart or actual images made of stone. What is required is that the heart should be filled with the love and reverence of one Being only. Nay, it is easy to forsake the worship of stone idols, but the idols of desires assume various disguises and remain hidden in the deepest depths of the heart. There was a time when idol-worship predominated every phase of life in India but many idol-worshippers have now become Moslems and even the Hindus who stick to their old faith are beginning to hate idol-worship. This is because the error of idol-worship is so obvious that even an ordinary person can perceive it. The idols within the heart of a man are not seen by the physical eye, and even philosophic minds are misled by the disguises which they assume. It is only through the microscope of Divine grace that they can be seen. And

so long as they occupy the heart, it cannot become the seat of the Almighty. Their harm is greater on account of their very nature. These idols are the desires and passions for whose gratification a man infringes both Divine and human rights. Some people trust in the efficiency of material means and resources to such an extent as to exclude all ideas of God. They may profess a belief in God and express hatred for idols, but their means and resources are really their idols. Unless these idols are swept off the heart, true Unity of God can never be established in it.

Many people would ask, "Do we not believe in the Unity of God?" My answer to them is that they do not believe in the Unity of God if their hearts still follow their own desires and rely on their own resources. A belief in the Unity of God is not a meaningless thing. It has a wonderful effect upon human life and this effect can be witnessed clearly in the practical life of the man who with his whole heart and true sincerity believes in the Unity of God. What I say to you is my own experience; let him who will accept it. It pains me to see even among my followers there are those who do not accept the Unity of God to which He invites them. A belief in the Unity of God requires us to be most scrupulously regardful of the rights of His creatures. Therefore the person who violates his brother's rights is not a believer in the Unity of God. So long as jealousy, enmity, hypocrisy, dishonesty, etc., are met within a man's relation with his fellow-men, his profession of the Unity of God is not sincere and does not proceed from his heart. For, unless a man shows in his practice that he has forsaken all gods and all objects of love, worship and desire, a profession with his lips is an utterly useless thing. A man can never be pure in heart unless he first destroys all the false idols which like rats on the earth affect it with a plague. It is in this that the distinctive superiority of Islam lies, for as regards the mere belief in the Unity of God, even the Unitarians among the Christians, the Aryas, the Brahmos and the Jews too profess a belief in the Unity of God.

The Unity of God is the first and foremost principle of Islam. Having expressed myself briefly on the true nature of this doctrine I will say a few words about the prayers enjoined by the Moslem law which form the second pillar of the faith of Islam. The importance of the injunction relating to prayers can be understood easily from the frequent repetition

of that injunction in the Holy Quran. But the Holy Book at the same time warns the Moslems against a misconception or ignorance of the true nature of prayers, for it says: "*It is to those who pray but are utterly regardless of the true nature of their prayers.*" Prayers are a supplication addressed to Almighty God by a man to purify him and to help him attain Union with Him, for unless a man is purified by the hand of God, he cannot be pure, and unless Almighty God helps him attain His union by His powerful hand, he cannot succeed in it. Many are the chains and fetters with which a man is bound, and his own exertions, however hard, are not sufficient to liberate him from them. He desires that he may become purified, but his efforts without the helping hand of God are of no avail, and sometimes he does stumble. To purify one from sin is the work of God only and there is no other power on the earth's surface which can bring about that object. Hence Almighty God has enjoined prayers that they may be the means of bringing about a pure transformation and of creating holy promptings and pure impulses within a man's heart. Prayers are a humble and earnest supplication to Almighty God that evil desires, evil passions and evil impulses may be suppressed and a pure love and a pure connection with the Divine Being be generated in their place which enable a man to walk in obedience to Divine commandments. The word used for prayers in the Moslem Law is SALAT, and the presence of the idea of burning in the root meaning shows that prayer is not the utterance of certain words with the lips, only, but true prayer should be accompanied with a burning of the heart for the attainment of the object prayed for. Very few persons are acquainted with the philosophy of prayer. A kind of death must come over the person who sets himself to pray for the attainment of an object. It is then that prayer is accepted. But very few persons know this. I daily receive letters in which men complain that they prayed for an object, but that their prayer was not answered. They do not know that the utterance of certain words with the lips is not a prayer, that the whole heart must completely melt before God, and the grace of God must be sought with patience and perseverance. Such prayers are generally accepted. The daily prayers which are enjoined by the Moslem Law, afford to a Moslem the best occasion for addressing his supplications to God, but the Moslems are unaware of their blessings. It is

due to ignorance that the different sects have invented different forms of devotion for seeking the nearness of God. It is through prayers only that His nearness is attained, and this was the way which the Holy Prophet followed. It is my personal experience that nothing else can help a man attain that nearness to God which can be attained through prayers. All the movements in prayers are expressive of the deepest humbleness before God. First we stand with our hands folded on the breast, as a servant stands respectfully before his lord and master, expressing by this attitude that like a humble servant, we are ready to obey all the Divine commandments. Next we bend low before Him as a servant does before his master and thus express further humbleness while we praise the holiness and greatness of God. The highest degree of humbleness which is expressive of utter human weakness in the majestic Divine presence is shown in the act of prostration. The tongue utters the praises of God and thus while the words express His glory and greatness, the heart shows its sincerity in the praise and glorification of the mighty Lord of earth and heavens by the physical act of prostration. The physical movements of the body in prayers are therefore only practical expressions of the deep humbleness of the heart, both the tongue and the heart, the body as well as the soul, join in singing praises of the glory and greatness of God and in expressing in words as well as by deeds the utter weakness and helplessness of man.

The third principal injunction of the Moslem law is fasting. There are some men who say that changes must be introduced into these practices. They are spiritually blind and ignorant of the deep wisdom which underlies every injunction given by Almighty God. Fasting is necessary for the perfect purity of the soul. It is presumptuous on the part of those who have never walked in the spiritual paths to suggest reforms in these matters. They are engrossed day and night with their worldly affairs and their whole lives pass in temporal concerns. How absurd it is on their part to interfere with matters religious notwithstanding their absolute ignorance about them. The fact is that the suffering of hunger and reducing the quantity of regular food is an essential step toward the spiritual progress of man. It strengthens his spiritual discernment. Man does not live by bread alone. And

after life there is another and eternal life, to neglect which is to separate oneself entirely from God. The man who fasts should bear in mind that fasting does not mean only abstaining from food for a stated time. Its true significance is that man should abstain from every kind of evil. In fact, food is a thing which Almighty God has not forbidden but He has forbidden evil. If then He requires us to abstain while fasting from food that which he has not ordinarily forbidden, how much more necessary it is that we should abstain from that which He has forbidden for all the time. When keeping fast, you should remember God much. The practice of the Holy Prophet shows that the Ramazan is particularly the month of Divine worship. Therefore let your abstinence from food during these days serve as a step for the engrossment of your ideas with the worship of God, so that by cutting off all ordinary connections with the physical world, you may enjoy the blessings of the spiritual world. Woe to him who found the physical bread and did not care for the spiritual bread. As the physical bread sustains the physical life in man, likewise the spiritual bread sustains the spiritual life of man and breathes vital power into his spirit. Seek assistance from God, for, by His grace are the doors opened.

The fourth pillar of Islam is ZAKAT or giving of legal alms. The Arabic word signifies purification, and therefore by this injunction also Islam aims at purity. There are many people who give alms and make charitable gifts, but they do not care whether they earn money by fair means or foul. But the institution of ZAKAT in Islam requires only a stated share of that which has been earned fairly and without doing any wrong to others. ZAKAT is the giving in the way of God out of one's fair earnings which are thus purified. What Islam aims at teaching by this institution is that a man should not so love the wealth of this world as to feel it difficult to part with it in the way of God. On one occasion the Holy Quran says: *"By no means can you attain to righteousness until you spend in the way of God out of what you love."* The reason for this injunction is that unless a man learns to sacrifice his dearest interests for the sake of God, he cannot be said to have preferred the side of God to this world. When we compare the state of Moslems of our time with the companions of the Holy Prophet, a sad contrast is brought to light. There is nothing in the world which is dearer to a man than his own

life, but the companions willingly sacrificed their lives for the sake of God. They had also wives and children to look after, but they loved to sacrifice themselves and everything they had in the way of God.

The fifth pillar of the Moslem faith is the pilgrimage to Mecca. The pilgrimage represents the last stage for the spiritual wayfarer. In the highest stage of spiritual advancement the spiritual wayfarer has all his lower connections entirely cut off and he is completely saturated with Divine love. The true lover finds his highest satisfaction in sacrificing his very heart and soul for the beloved one's sake, and the circuit round the house of God is an emblem of external manifestation of it. Corresponding to the Divine temple on earth, there is a Divine temple in heaven and a circuit round the temple on earth is useless unless a circuit is made round the heavenly temple also. The pilgrim who makes a circuit round the Ka'aba takes off all his clothes and wears only one garment, but the spiritual pilgrim throws off all his superficial garments and comes into Divine presence with a heart quite-naked because it has been freed from every trammel. The pilgrim shows by the external act of making circuit round the Ka'aba that the fire of Divine love has been kindled within his heart, and like the true lover he makes circuits round the house of his beloved one. He shows in fact that he has lost his own will and completely surrendered it to that of his beloved Master and that he has sacrificed all his interests for His sake. Such is the true meaning of the Hajj or pilgrimage in the Islamic law, and everyone who undertakes to go on a pilgrimage should bear in mind that unless he realizes the full significance of the pilgrimage and unless the bodily act of the pilgrimage is accompanied with the spiritual pilgrimage, his performance of the rites of the pilgrimage is only a lifeless ceremony devoid of all meaning. But many people perform the pilgrimage only to be called pilgrims and spend their foully earned wealth for a visit to the holy places. Almighty God does not accept their pilgrimage, for they are only crusts without any essence.

*"Cheer one sad heart: thy loving deed will be
More than a thousand temples raised by thee.
One freeman whom they kindness hath enslaved
Outweighs by far a thousand slaves set free."*

The Spirit of Islamic Culture

By

Khan Bahadur

Ata-ur Rahman, M. A.

(An excerpt from a paper, read at the All-India Oriental Conference, held at Hyderabad, on Dec. 20, 1941)

The only conception of man that fits in naturally with the rigid monotheism of Islam is his brotherhood and equality. Human beings, being the creatures of one Just God must be regarded as brothers and must be given equal status and the same treatment. Lest there might linger any doubt about this great principle after his death, the Holy Prophet in course of the last sermon he delivered on the occasion of his Farewell Pilgrimage said: "Listen, O men, ye are brothers, one to another. Your lives, and your property, and your honour are sacred and inviolable even as this day or this month or this city is sacred and inviolable. Listen, neither an Arab has any superiority over a non-Arab, nor must a non-Arab be deemed superior to an Arab. Ye all are children of Adam, and Adam was made of dust. And your women, and your women! Fear Allah in the matter of women: they have rights over you as ye have rights over them. And your slaves, and your slaves! Treat them justly, feed them with the food ye eat, and clothe them with the clothes ye wear."

These appealing words of the Prophet have been generally respected throughout the centuries that have since elapsed. Serious artificial distinctions have been uniformly discouraged. At no stage of the progress of Islam has there been any color bar. "No colour prejudice existed in Islam," so wrote the late Marmaduke Pickthall. "Black, brown, white and yellow people mingled in markets and mosques and places upon a footing of complete equality and friendliness. Some of the greatest rulers, saints and sages in Islam have been men as black as coal, like Jeyyash, the saintly king of Yaman. And if any one thinks that there were no white people in that mighty brotherhood, be it known that there are no

men whiter than the blond Circassians, and the mountain folk of Anatolia, who very early found a place in the Islamic confraternity." I shall venture to make one quotation from the writings of an eminent personage, Mahatma Gandhi, who, as is well-known, possesses very intimate knowledge of conditions in Africa, where, till very recently, the color problem was extremely acute. He says, "Someone has said that Europeans in South Africa dread the advent of Islam—Islam that civilized Spain, Islam that took the torch of light to Spain and preached to the world the gospel of brotherhood. The Europeans of South Africa dread the advent of Islam, for they are afraid of the fact that if the native races embraced Islam, they may claim equality with the white races, for I have seen that any Zulu embracing Christianity does not *ipso facto* come to a level with all Christians, while immediately he embraces Islam, he drinks from the same cup and eats from the same dish as a Musalman. That is what they dread." We may add that North Africa furnishes a glorious example in the case of Berbers. Before the advent of Islam in North Africa, they were as good as savages. In the course of less than half a century, under the light-giving influence of Islam they were transformed into a civilized people. They soon reached such an intellectual level and acquired such a position that the rulers had to leave to them the government of the country. Many of them became officers in the army, others held posts of civil administrators.

Islam has never countenanced the idea of racial superiority and has been free from the troubles that arise from the acceptance of such theories as the inherent superiority of the Nordic races. There have been no "perils" in Islam, yellow, brown or black; no pan-Ethiopian movements, no problems of Asiatic exclusion. Similarly Islam has never been faced with the problem of untouchability. The reason is simple. There are no untouchables within Islam. Without, they receive but willing recognition and sympathy. Islam has always been the defender of the weak against the strong. Wherever Islam has gone, it is the weak and the downtrodden in the first place that have welcomed it with open arms. In Syria, "the native Christians certainly preferred": so writes Sir Thomas Arnold, "the rule of the Moslems to that of the Crusaders, and when Jerusalem fell finally and for ever in

the hands of the Moslems in A.D. 1244, the Christian population of Palestine seem to have welcomed the new masters and to have submitted quietly and contentedly to their rule." The Jews of Spain, who had been persecuted by a corrupt clergy, regarded the Arabs as their deliverers. The down-trodden slaves whose condition under the Gothic Rule was extremely miserable, extended a cordial welcome to the Moslems and were the first converts to Islam in Spain. The Kurds of Kurdistan had for ages been under the heel of the Chosroes. Islam freed them from their bondage. They once more breathed pure air and were able to produce men like the Ayubide hero of the Crusades, the chivalrous Sultan Salahuddin. In our own country Islam had established itself, particularly in the coastal regions, long before the Moslem invasions. Rigours of the caste system and the social disabilities of large sections of the indigenous people were indirectly responsible for the penetration into India of Islam—which was cordially received because it made no distinction between man and man and was ready to welcome the untouchables as equal partners of the culture it represented.

Slavery as an institution has never been recognized by Islam. The Holy Prophet, alike by precept and practice, encouraged manumission of slaves. The Caliph Omar used to address Belal, the Abyssinian slave, as Sayidee, "O my chief", and invariably gave him precedence in interviews. The young Usama, son of Zaid the slave, was given the rank of a general in the army. Ziyad, the son of Samiyah, a maid-servant, was appointed the Governor of Iran. To Abul Muhajir, another slave, was entrusted the administration of Qairowan in North Africa. The celebrated Tariq, after whom Gibraltar has been named, was the freed slave of Musa bin Nusair. Caliph al Wasiq Billah entrusted the actual administration of the empire to the capable Ansar, a Turkish slave. The period of the rule of the Mamelukes, a slave dynasty, for nearly three hundred years forms a glorious chapter in the history of Egypt. In India, Qutbuddin Aibek and his slave descendants were instrumental in saving India from the threatening invasion of Chengiz and his marauding hordes.

Next to the spirit of equality comes the spirit of tolerance of other systems of thought and ways of life. No cultural

harmony is possible without a spirit of toleration, which implies total abstention from interfering with the freedom of other communities to maintain their social and religious institutions. In the Holy Quran we find the necessary sanction for such non-interference: "Say then: O mankind, truth has come to you from your Lord. Whosoever will let himself be guided will do it to his own good; whosoever will follow error will wander away to the harm of his own soul, and I am not a custodian over you" (X:108). In the time of Caliph Harun-ur-Rashid, on account of the refractory behaviour of some of the Roman Christians, the question arose whether the Moslems could not demolish some of their churches. To the learned Qazi Yusuf, then in charge of the religious portfolio, the question was referred. He examined the matter and without hesitation gave the ruling that it was not within the rights of the Moslems to demolish those churches and monasteries. The historian, Maqrizi, makes mention of the restoration at state expense, following the fatwa of the leader of the Ulema of the age, Laith bin Sa'ad, of a number of churches that had been destroyed under the orders of Caliph al Hadi.

Coming to India we find that the same spirit of tolerance was shown during Moslem rule to the non-Moslems. The young Mohammad bin Qasim immediately after his invasion of Sind made a public announcement that he would never interfere with the free exercise by the Hindus of their creeds and laws. On a representation from the Brahmins of Brahmanabad the temples that had suffered damage in a course of warfare were ordered to be repaired immediately. Mohammad bin Qasim further ordered that 3 per cent of the taxes should be reserved for being expended on the repairs of temples. Emperor Babar, in his last will, gave his son Humayun the following instruction, among others: "Never allow prejudice against any body of men to influence your decision, respect the sentiments and susceptibilities of all communities. Never destroy houses of worship, but deal with all justly if you desire peace to reign supreme in the country." We need say nothing about Akbar. His name has been a by-word for extreme catholicity and the widest toleration. Bernier, who had been in India in the time of Aurangzeb, testifies in his Travels to the large freedom en-

joyed under the rule of that emperor by the non Moslems, in the observance of their religious rites. When complaints were received by Emperor Aurangzeb that some of the officers were dealing harshly with the Brahmins in charge of certain temples in Benares, he immediately issued a **firman** conveying strict instructions to his officers that they must refrain from molesting them and from interfering with their affairs. We need offer no apologies for a quotation from that highly respected sage, Acharya P. C. Roy, regarding Aurangzeb, who has been unjustly maligned for persecution of the Hindus: "Even under Aurangzeb," says the Acharya, "the Hindus held very trusted position in the State. Under Aurangzeb's viceroy in Bengal, Murshid Quli Khan, the Hindus had the monopoly of all the important administrative posts in the civil department. They also held important military posts. Prominent among the Hindu officers were Darpanrayan, Bhupati Roy, Jaswant Roy, Raghunandan, Lahori Mall, Dulip Singh, Ramjiswar and Dayaram. Even at Delhi the practical head of the revenue department was a Hindu. During the Moslem period from the 13th century to the Battle of Plassey the Hindus had never any occasion to feel that they were under an alien rule." It is sometimes stated that during the Moslem rule in India, no new temples could be built. Nothing is farther from the truth. Rai Bahadur Lala Bijnath exposes the absolute incorrectness of this statement in his book **India, Past and Present**. He writes that there are still in existence numerous Hindu temples even in Delhi and Agra that were constructed in the days of the Moslem rule. The well-known temples of Brindaban, Govindaji, Gopinathji and Madan-mohanji, he says, were all constructed during the Moslem rule.

The spirit of Islamic culture is particularly manifest in the Moslems' pursuit and advancement of knowledge and promotion of arts and letters. The same broad spirit which characterised the administration of the Moslem rule in India and other lands was also visible in their activities for the advancement of learning. Under their encouragement, the Moslems ransacked the treasures of knowledge wherever these could be found, whether in parts of the Byzantine empire, or in Iran, or in India, or even in China. They

gathered knowledge from all available sources, from the Nestorian Christian, from the Jews, from the ancient Iranians and from the Hindus. They were the first to introduce the experimental method in the study of physical science and to build observatories. No branch of learning, literature and philosophy, was beyond their penetrating search and investigation. While in the East and the West learning was considered to be the monopoly of the so-called custodians of religion, the Moslems recovered books from cloisters and monasteries, got them translated and made them the common property of the world. The seats of the Caliphate, whether at Bagdad or Damascus, Cairo or Cordova, were invariably the centres of learning. The Caliphs themselves were patrons of learning and spent fabulous sums of money on unearthing the hidden treasures of knowledge. They founded great universities where instruction was provided in every branch of study, and researches were carried on under competent scholars. To these seminaries of learning students flocked from all parts of the world. At Cordova there were large numbers of Christian students, who on their return disseminated Arabic Science and Philosophy in many parts of Europe. Indeed the collection of books became a veritable craze, and this naturally resulted in the establishment of numerous libraries. The Royal Library of Cordova contained 400,000 books. So great was the anxiety of the Caliph for collection of books that when a treaty was drawn up between Mamun, the Abbaside Caliph, and Michael III, the Greek Emperor, one of the stipulated conditions, we are told, was that the library of Constantinople should be made over to the Caliph. To secure the goodwill of the great Abdur Rahman III of Spain, the Byzantine Emperor could not think of a better present than a beautifully bound copy of the Pharmaceutics of Dioscorides; and as the Moslems at that time were not familiar with the Greek language the learned monk Nicolas was sent with the precious present to have the book translated into Arabic.

This hunt for books and promotion of learning, in which men of different religions and denominations cooperated, was responsible for the generation of a spirit of comradeship in a good cause, and ultimately proved to be a solvent of many a communal friction. The atmosphere in and about the great temples of learning breathed the liberal and toler-

ant spirit of the age. The Caliph Harun decreed that to every mosque in the empire should be attached a school, and appointed a Nestorian Christian, John Masue, to be the Superintendent-General of Public Education. The Jewish scholar, Hasdai, lived in closest friendship with the Christian Chemist, Nicolas, at the court of Caliph Abdur Rahman III.

The recounting of what exactly were the contributions of Islam in the various fields of literature is outside the scope of the present paper. We may only mention that the world will always remain in deep debt of obligation to Islam not only for its having rescued from oblivion or destruction the great intellectual wealth of the ancients, but also for adding very considerably to this wealth by its own creative genius. It was entirely the gigantic labors of the Moslem scholars that made possible the intellectual emancipation of Europe which ultimately ushered in the Renaissance.

From the foregoing it is clear that the uncompromising monotheism of Islam, itself a great unifying factor, has served to elevate the Moslems' conception of man and has greatly enlarged his mental horizon. Recognizing, as it does, the principle of universal brotherhood, Islam has abolished artificial distinctions between man and man, between class and class, and has set up other standards of judging human beings—standards based on righteousness and fear of Allah. The attitude of the Moslems therefore has been most tolerant towards their fellow men, whatever their color, nationality or creed. Tolerance, however, is a negative virtue. With knowledge come appreciation and admiration. Islam therefore has always encouraged this spirit of inquiry in the pursuit of advancement of knowledge and has raised its acquisition to the level of a religious duty. Principles such as these, reinforced by a dynamical monotheism, in their operation released the energies of a virile people which they employed for building the grand edifice of Islamic culture. Indeed, throughout its history, Islam has functioned as a great civilizing force. "Wherever Islam has penetrated" so wrote the late C. F. Andrews, "with its faith in the essential brotherhood of all believers, it has raised the status and human dignity of those who have confessed it as a living faith."

"Fa'Jr Azan"

The Moslem Call to Morning Prayer

Allaho Akbar!
God is the greatest of all!

The dawn is rising in the East,
With golden flags unfurled.
Gilds dome and arch and minaret,
Paints home and grove and parapet
Of all the Moslem World.

La-ilaha il-lallah!
To God alone is worship given!

Upon the towering minaret,
The Muezzin stands out
Above the Mosque in the city square,
Sends forth the morning call to prayer,
Along deserted streets.

Muhammadur Rasul-lallah!
Muhammad is God's Prophet!
On couch of silk and bed of sand,
The Faithful hear the call;
And shaking from their eyes the sleep,
The rich, the poor, the strong, the weak,
All heed the call to prayer.

Haya alas Salah!
Come to Prayer!

The beggar in his door-way stirs,
The rich man rises too.
Forgetful now of slumber sweet,
They fill each avenue and street.
It is the hour of prayer.

Hay alal-falah!
Come to success!

*Beneath the Mosque's high lifting dome,
 They kneel in humble prayer:
 Before the tasks of every day,
 The Faithful bow to God and pray.
 The morning hour of prayer.*

*Allah-o-Akbar!
 God is the greatest of all!*

*Each of the Faithful kneeling there,
 Knows the power of God.
 To smooth the way, make sweet the hours,
 To give success or fame or powers
 To Faithful hearts in prayer.*

*La-ilaha il-lallah!
 None may be worshipped but God!*

*More musical than clarion bells,
 Or Angelus at eve,
 Or Temple bells of Mandalay,
 Or ringing gongs of all Cathay,
 The Moslem call to prayer.*

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Mighty Prophecies*

"Some time later on the world shall witness a sign which will shake towns, villages and meadows to the very foundations. The wrath of God shall change the face of earth and the naked shall not have time to tie his naval string.

An earthquake** shall suddenly bring a terrible shaking over men, trees, stones and seas.

The earth shall turn upside down in the twinkling of an eye and streams of blood will flow like the water of a rivulet.

Those who had at night silver-white garments on, will find themselves soaked in blood at dawn.

Men shall lose their senses and birds their consciousness, and all pigeons and nightingales shall forget their warbling.

The time and the hour is very hard on every wayfarer who will miss the way in utter helplessness and total despair.

With the blood of the dead the streams of the mountain shall become red like red wine.

All men and spirits shall lose their presence of mind for fear and even the Tsar of Russia shall feel miserable at that moment.***

That heavenly sign will be a specimen of God's wrath, heaven shall direct its charges against the world with its drawn dagger.

Don't deny this through impatience, O undiscerning youth, because on it rests the truth of my claim.

It proceeds from the revelation of God and shall certainly come to pass, but you must be patient for some time like the God-fearing."

—Hazrat Ahmad, the Promised Messiah

NOTES: *These prophecies, made in 1905, have been fulfilled and are being fulfilled in the World War No. 1 and 2.

**The word earthquake occurring in the prophecy signifies a tribulation; and in the Holy Quran itself it is used as meaning war. When publishing this prophecy, the promised Messiah wrote that it meant some visitation which would destroy cities and fields.

***This prophecy was fulfilled in the World War No. 1.

Facts and Forces

England after the War

There have been a number of letters in the columns of the *Daily Telegraph* during the last fortnight discussing the probable standard of living in England after the war. This discussion arose from an article by Sir Ernest Benn, in which he damped the hopes of those who look forward to an economic utopia in this country when peace returns.

The matter is one of great importance to us, and it so happens that we already possess enough evidence to enable us to form a fairly accurate judgment upon what the future in this respect is likely to be.

Let us look at the facts.

Our Far Eastern possessions have gone, and, though we hope and believe that eventually Japan will be defeated, it is extremely unlikely that the countries and settlements in that part of the world that used to provide us with so much wealth will ever again come into our possession under the same terms upon which we previously held them. Their raw materials will again be exported, but we cannot hope to exercise our old control of them quite so exclusively to our own advantage.

Again, the self-governing Dominion of Canada, Australia, and New Zealand, having become free from their financial indebtedness to Great Britain and well supplied with their own means of industrial manufacture, will no longer be under the necessity of exporting food to us at uneconomic prices or no price at all.

Thirdly, the United States, under the conditions laid down in the Lease-Lend Act, will be in a position to draw upon Great Britain for a number of agreed commodities, for which we shall receive nothing in return. Furthermore, by the end of the war, it appears probable that we shall own extremely few, if any, securities either in that country or in others—such as the Argentine—from which we have been accustomed to draw a substantial tribute in the form of food.

† Lastly, our position as one of the chief centers of financial control, insurance, and factory production will be undermined. Of post-war finance it is not possible to speak with any degree of certitude. But the whole banking system has in recent years become much more widely understood and proportionately criticized, and it does not appear probable that usury will ever again be tolerated to anything like the same extent as during the last 50 to 100 years, and the control exercised over trade by a handful of financial magnates will certainly be vigorously attacked. The income derived from insurance business, shipping dues, currency exchange, etc., which in past years has played an important part in balancing our international accounts and enriching the Treasury, has fallen to us in our capacity as a leading commercial nation. There is no reason to suppose that it will continue in our present circumstances. As regards factory products, the means for producing these are, as we have seen, now so generally dispersed over the world as the result of armament requirements, that no single nation will, in future, be in a position to monopolize any considerable block of foreign markets.

From all this it is pretty clear that whatever the precise conditions of peace may be, England will face a future very different from anything that she has experienced in the last 100 years. This difference may be expressed in the following way: whereas, hitherto, since beyond living memory, her energy has been principally expended upon, and her wealth derived from, the exercise of certain world controls and the manufacture of secondary—that is, unessential—commodities, she will now be compelled to concentrate upon the production of primary things—food, shelter, clothes and fuel. She will no longer, to anything like the same extent as previously, be able to rely upon a profusion of “luxury” goods, supplied to her in the form of either raw materials, semi-manufactured articles, or finished products, as a bonus from her colonies or a tribute from her debtors. She will be forced to depend very much more upon the potential wealth of her own land.

All sudden changes in one's manner of living are likely to cause difficulties and hardship, for we are all creatures of habit.

—The Weekly Review, May 29, London

Credit for the Indian Soldiers

India's soldiers have shed gallons of blood for the United Nations on nearly every world front but nobody has given them the credit they deserve. It is an undoubted fact that were it not for the weight the Indian Army was able to throw into the crucial battles of Africa and the Far East, the Allied position would be a great deal worse today.

Again in the battle of Alexandria, the Indian soldiers are in the thick of the fighting, playing their role as the No. 1 troubleshooters of this war. It is the old story. Wherever fighting is the bloodiest in Africa, or Asia, invariably there have been contingents of Indians at hand to fill the gaps and back up the British and often to take the full shock of the enemy offensive.

A look at the map will show you why the British have drawn so heavily on their Indian army. Indian divisions can be moved up to the fighting lines in Africa and Asia in only a fraction of the time and with only a fraction of the expenditure of shipping that it takes to transfer British forces around Africa from England. To top that, the Indians are good fighters. They proved that in Eritrea, Syria and at Sidi Regezh. In Malaya and Burma they fought no better or worse than the British against hopeless odds.

Million in Army

Already the Indian army has grown to more than 1,000,000 men and several tens of thousands are being added monthly through recruitments as India has no system of conscription. Great numbers of Indian troops are distributed through Africa and the Middle East, but the bulk of the army is stationed within India's frontiers.

The Indian army is unique among the world's fighting forces in many ways—The Chicago Daily News.

*"Taught Delight in simple things
And Mirth that had no bitter springs;
Forgiveness free of evil done
And Love to all men 'neath the Sun!"*

*"God's way may seem dark, but soon or late
They touch the shining hills of day."*

The Fast of Ramadhan

(As no more issues of the Moslem Sunrise will be out before the coming Ramadhan, we publish below the important instructions for the benefit of the Moslems of this country.)

1. It is incumbent on every adult Moslem, man or woman, to fast in the month of Ramadhan, except a sick person, or one who is on a journey. A woman in her periods, must not fast. But omissions in these cases must be made good on other days. Aged people; those afflicted with disease of long standing who do not expect to be strong or well enough to be able to fast; or a woman whose nursing periods and pregnancy alternate at such short and frequent intervals that she never has an occasion for years to fast, or one who is constitutionally so weak as not to be able to fast, may make up for their omission by feeding a man twice a day throughout the Ramadhan.

2. It was the Holy Prophet's practice to take a meal in the latter part of the night before beginning the fast. This meal is called *Sahri*. Observance of *Sahri* though advised, is not an essential condition of fasting. Not having been able to take *Sahri*, is not an excuse to omit a fast. *Sahri* meal should preferably be taken at the latest hour before beginning the fast.

3. Eating or drinking, or doing something unintentionally which otherwise would break the fast or doing so not knowing that one is fasting, will not render the fast invalid. If, however, the fast is broken, under the impression that it is time to break it, whereas the sun is yet above the horizon, such a fast will not be counted and will have to be made up by observing an extra fast after the Ramadhan.

4. A fast lasts from early dawn (when the eastern horizon is lighted up, before actual sunrise) till actual sunset.

5. Eating, drinking, smoking, taking snuff or medicine, or an enema, are all forbidden to a fasting man and so are sexual relations.

6. If a nursing woman or one with child is strong enough to fast without injuring the health of the child, she may fast. If she does not she must fast instead in other days.

7. The Ramadhan begins with the appearance of the moon and ends with the appearance of the moon of the next month, i.e., *Shawwaal*. If, however, the moon is not visible on account of clouds, etc., *Sha'ban* which is the month previous to Ramadhan should be allowed to run 30 days, and then the Ramadhan fasts should be begun. Similarly Ramadhan should be allowed to run 30 days if there is no moon or if it is not visible on account of clouds, etc., on the 29th. In this case 'Id should be observed after completing 30 fasts.

8. A man intentionally breaking a fast of the Ramadhan, or not fasting in Ramadhan, in the absence of an excuse, is guilty of a great sin, and the penalty is 60 fasts without a break for every fast broken or omitted, or if he is not capable of that, to feed 60 poor people.

9. The Moslem world is very particular in observing the *Tarawih* prayer during Ramadhan, which is the same as the ordinary *Tahajjad* prayer. It is customary to recite in this prayer the whole of the Holy Quran from beginning to end, by instalments, during the 30 days of Ramadhan. Reciters who know the Holy Book by heart lead the prayers and recite aloud for the benefit of the congregation. *Tarawih* prayer may also be offered like ordinary prayer in 8 Rakats made up of 2 or 4 at a time. Some people also observe 20 Rakats. The prayer is preferably offered in the latter part of the night. It may also be offered after *Isha* (night) prayer and before the saying of *Witr*.

10. Pious Moslems also observe the concluding 10 days of the Ramadhan as a period, of special prayer, and remembrance of God. This period, day and night, is spent in a Mosque in prayer and meditation and pious discourses—the people observing it going out only to answer calls of nature. This retirement is called *'Itikaf*.

11. One must never fast when one is actually on the move on a journey, or on days when a journey is to begin or end. During the halts for complete days one may or may not fast. This rule applies only to the obligatory fasts, i.e., of the month of Ramadhan. Omissions have to be made up later during other days.

Mankind at the Cross Roads

By Mr. H. J. Young

Some two thousand years ago, on the sands of Thessaly, the great epic battle of Thermopylae raged, while the gods sat on Mount Olympus and weighed the destinies of man. A brief year ago, on the identical site another battle took place. The Olympian gods had long become mythical; man had progressed sufficiently to discard polytheism and accept one God.

The pages of history in the intervening years had been brightened by the deeds of heroes and crimsoned by the conquerors. The gentle Jesus had come and preached his Gospel of Brotherhood; the kindly Muhammed had completed his Mission; Science and the Arts have reached their greatest developments. Yet, in spite of all this, man has never found the peace that should be his rightful heritage. Not even one generation has ever reached maturity without having its life blighted by the sorrows and horrors and carnage of war.

The wonders of Science and Industry are of little avail if the value of their achievements are to be measured by the amount of destruction and havoc they can accomplish. The Social Sciences are of negative value and the leaders of religion stand indicted at the bar of eternal justice.

Today the followers of Muhammed hold the balance of power in a great conflict engulfing all the world. Pagan and Christian leaders the world over are wooing their support. Let us investigate further and ascertain whether the followers of Islam have only man power to offer or whether there is something within the spiritual teachings of the Great Prophet which would solve the problem of eternal warfare and bring us lasting peace.

Wars are largely of economic origin. They may arise out of the covetousness and greed of one nation toward the material values possessed by another. Islam forbids this and advises nations to devote their energies to the development of the talents within and to take advantage of all the natural gifts which God has bestowed upon them. The plundering of

other nations can be of no permanent benefit and leads only to ultimate distress and trouble.

International dishonesty is another cause of war. If the statesman of the various countries were to set a high standard of truthfulness and moral integrity in their diplomatic dealings, a large number of international disputes could be avoided. Islam strongly stresses truth and straightforwardness in all international affairs.

Islam also lays great emphasis upon the sanctity of treaties. A treaty once entered into may not be treacherously violated by a wanton attack. Due notice must be served by the party claiming the breach and war must only be declared as a last resort.

Islam also exhorts nations to be prepared. A strong, well prepared nation can not be ravaged so easily. So, Islam does not allow a Moslem State to offer temptation to other nations to make war on it. A Moslem nation must ever be fully prepared for self-defense.

For the amicable settlement of international disputes, Islam contemplated a combination of nations which may actually be termed a League of Nations. This would be more comprehensive and far reaching than the late League of Nations, since it would be invested with far greater powers.

According to Moslem teachings, as soon as there are indications of disagreement between two nations, the other nations, instead of taking sides with one or the other, should at once demand that the disputants submit their differences to the arbitration of the other nations. If the contending parties agree, then the dispute will be amicably settled. If, on the other hand, one of them refuses to submit to arbitration, or, having made this submission, refuses to accept the decision, the other nations must unite for the purpose of compelling the recalcitrant nations to submit to the decision of the League. It is obvious that however strong a nation may be, it cannot withstand the united forces of all or many nations and will be forced to speedy submission. The arbitrators should on no account play the role of parties to the dispute or put forward any claims arising out of the conflicts of the refractory nations. Scrupulous care must be taken that perfect justice be exercised in the settlement of the terms of peace.

If a league of nations were established along these lines

international peace could be secured. It is a sad commentary upon the conduct of modern nations that where there is a conflict between two states, the other nations either play the part of amused spectators or take sides in the dispute. Such conduct instead of promoting peace, aggravates the situation. That is why the late League of Nations failed.

National prejudice plays a conspicuous part in bringing about international conflicts. The subjects of a nation often sympathize with the aggressive policy of their government simply because it is their government, without any thoughtful consideration of the merit of the question. Islam teaches that it is the sacred duty of the people not to sympathize with the unjust and aggressive policies of their government but to prevent it wholeheartedly from following an unjust course.

Islam teaches the love of all humanity and the principle that all mankind forms one nation and that all nations must be united in things essential for the common welfare and mutual progress.

Mankind would do well to weigh carefully the teachings of the Great Prophet and to adopt those principles which could insure peace. International conflicts waged on the scale of modern warfare are so costly in men and resources that it is doubtful whether mankind could survive another such conflagration. Complete destruction of all civilization is imminent if War is not now once and for all time banished from our earth.

* * *

An Appeal to Conscience

*"O monstrous, dead, unprofitable world,
That thou canst hear, and hearing hold thy way,
A voice oracular hath pealed today,
Today a hero's banner is unfurled,
Hast thou no lip for welcome?"
"Man is blind, because of sin;
Revelation makes him sure
Without that who looks within,
Looks in vain for all's obscure."*

—M. Arnold.

Book Reviews

The Life of Muhammad, by Sufi M. R. Bengalee

The Moslem Sunrise Press, 220 S. State Street, Chicago, Ill. 12 Mo.—296 pages. Price \$2.00 plus postage, etc.

This admirable book is very deep in its historical research and comprehensive in its revelations. It narrates in a splendid manner the life of the Holy Prophet Muhammad and explains the religion founded by him. The scholar and the layman will be equally benefitted by it. The book deserves wide circulation and should be in every library.

(Al-Bayan, New York)

The author knows his subject, and has provided a concise summary of the life, times and teachings of the founder of Islam more accurately than any Western writer could have. This book is an excellent text for the student of comparative religion.

(The Cleveland News)

A detailed, scholarly and well documented biography of the great Founder of the Faith of Islam. The book is more accurate than many others.

(Westchester Features Syndicate, Yonkers, N. Y.)

If Christian leaders want to get an understanding of the Moslem outlook, there can be no better source than this life of the Prophet by one who writes as a devoted follower. No book about Islam or the Prophet who stands outside the faith is likely to throw so much light upon Mohammedanism as will this book.

(Zion Herald, Boston).

Man's Quest for Salvation

By Charles S. Braden. Chicago: Willett, Clark and Co., 1941. 274 pp. \$2.50.

Reviewed by Edmund D. Soper

As the title of his volume indicates, Dr. Braden has chosen to consider his subject broadly: it is man's long quest for some good which is to him worthy of almost any sacrifice. Salvation comes in many ways, sometimes by his own efforts and at other times through the loving care of a beneficent spirit. But through it all one may trace the same longing of op-

pressed men and women for relief, joy, inner satisfaction, or assurance of something better in another life. In a very deep sense this quest makes the whole world 'kin.

Dr. Braden's method is to take up each religion separately and trace as far as possible the development of the idea of salvation through its history. In this way he deals with Hinduism, Jainism, Buddhism, Sikhism, the religions of China, Shintoism, Zoroastrianism, Judaism, Christianity, and Islam. Naturally a number of the faiths receive far fuller treatment than others. The chapters on Hinduism, Buddhism, Judaism, Christianity and Islam are the longest. The reader will soon realize that the writer has put him under a lasting debt of gratitude for the care he has taken to provide quotations, many of them from the writings of the adherents of these religions. Dr. Braden is scrupulously careful to let the best in each religion be seen at its best. But with all this he writes as a convinced Christian who sees in his own faith values which are not to be found elsewhere.

The chapter on Christianity is the longest in the book. With remarkable clarity the long story of the many attitudes taken by theologians in attempting to state the Christian doctrine of salvation is recounted. He does not attempt to give a constructive doctrine of his own, but gives the reader the material for evaluating the different theories—and he has done it in so interesting a fashion that one is led on from page to page fascinated with the account. This is a feat in itself—it is one of the features which make this book one which any thoughtful man or woman will delight to read.—*The First Church Review*, Dec. 6, 1941.

Editor's Note:

Concerning the chapter on Islam the author has depended solely upon the Western writers for his material and as such supplied a reproduction of Western thoughts and ideas about Islam. It must be noted that in the world of Islam, Western writers are notorious for wrongly citing the Moslem scriptures and thus grossly misrepresenting their faith. There is no doubt that Dr. Braden has been overwhelmingly influenced by his so-called authorities. For example, Dr. Braden has set forth quite at length, the Western picture of 'Mohamadan' heaven and hell, but has not dwelt or thrown any light upon the Moslem interpretation about the subject. He has glossed over it by one exceedingly brief statement:

"It need hardly be said that the physical imagery used in these descriptions of both heaven and hell is capable of a spiritual interpretation, just as is the imagery of the Christian Book of Revelation, and many Moslems do so interpret it." (Page 240)

We are of the opinion that, since Dr. Braden is aware of the fact that "the physical imagery is capable of spiritual interpretation . . . many Moslems do so interpret it," he should have consulted Moslem authorities on the subject and devoted some space on that "spiritual interpretation." He ought to have brought out:

(1) The Moslem Conception of heaven and hell is purely spiritual for the Holy Quran says:

"No soul knoweth what blessings are reserved as reward for their virtuous deeds." (Al-Quran xxx 11-7).

The Holy Prophet elucidates the above verse when he says:

"The blessings of heaven are things which the eye has not seen, the ear has not heard nor the mind of man conceived." (Bukhari)

It is obvious that it cannot be said about earthly things that the eye has not seen them, the ear has not heard them nor has the mind of man conceived them. It naturally follows, therefore, the blessings of heaven are all spiritual. The converse is true, the punishment of hell is spiritual.

(II) Islamic Conception of hell is not eternal. The Holy Prophet Muhammad says:

"A time will come over hell when its gates will clash against each other because there will be no one left in it." (Fathul Bayan).

(III) Islamic salvation is not "otherworldly" only as Dr. Braden puts it. On the contrary, salvation is to be attained in this very world. It begins here and continues after death. In other words, heavenly life begins in this very world and continues after death. The Holy Quran explicitly says:

(a) "Verily, those who say 'Allah is our Lord' and are steadfast, angels descend upon them and say: Fear not, nor grieve, rejoice and be happy of the paradise which had been promised to you. We are your friends in this world and in the next." (XLV-30)

(b) And for him who fears his Lord and stands in awe of His Glory and majesty, there shall be two paradises: (one in this world and the other in the life to come). (LV-46)

(IV) Islamic salvation consists in the attainment of Union with God and a life of eternal progress—an idea conveyed by the very name of Islam, by the very formula of the faith. *La-Ilaha-Illa-Allah* and is stressed in the Holy Quran in every page.

With these remarks, we take great pleasure in commending this book to the reading public as it is highly informative and interesting.

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